

the parties, I made the above mentioned declaration; but had neither then, nor at any other time, a suitable opportunity of assigning my reasons for the opinion which I entertain upon these subjects. This I propose to do in another letter to you, and in the mean time remain, with grateful and respectful attachment, your friend and fellow-citizen.

JOHN QUINCY ADAMS.

From the Emancipator.

SIXTH ANNIVERSARY.

The Sixth Anniversary of the American Anti-Slavery Society was held in the Broadway Tabernacle, on Tuesday May 7, 1839.

Arthur Tappan, the President of the Society, took the chair at 10 o'clock, A. M.

The Rev. George Allen, of Shrewsbury, Mass. read selected portions of Scripture.

The Rev. Cyrus P. Grosvenor, of Worcester, Mass. addressed the throne of grace.

An abstract of the Annual Report of the Executive Committee was read by Eliza Wright, Jr. one of the Secretaries of the Society.

Abstract of the Sixth Annual Report OF THE EXECUTIVE COMMITTEE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

In presenting their sixth Annual Report, the Executive Committee of the American Anti-Slavery Society, congratulate the friends of free institutions that the doctrine of IMMEDIATE EMANCIPATION is now established on a basis from which it cannot be dislodged, either by the malice of its enemies or the unfaithfulness of its friends. What a few years ago was wild, visionary and dangerous, is now more sober sense and common honesty. While the human advocates of liberty have been urging the safety of immediate emancipation, from the known principles of our common nature, God, in his blessed providence, has worked out the problem by the liberation from bondage of 800,000 slaves. The present year has seen the keystone of this divine argument placed in its eternal home.

The organization of societies has extended itself during the year by the addition of 304 new societies, making in addition to the 1346 reported last year, a total of 1650.

The number of presses open to the discussion of the subject of slavery or avowedly advocating the freedom of the slaves, has greatly increased during the year. There are now nine weekly, one semi-monthly and four monthly papers mainly if not exclusively devoted to abolition. Aside from gratuitous distribution, these papers circulate to subscribers upwards of 25,000 copies per week, and receive a support from subscriptions to the amount of at least \$40,000 per annum.

The report of the Treasurer shows the receipts during the year to be \$17,280 74, being more than the previous year by \$4356 15.

While this sum has been expended by the National Society, the State Societies have continued their operations, and several of them have very much increased their expenditures and their efficiency. That of New York, especially, has made efforts worthy of the State. Though the cause, thus divided by State action, does not present so commanding a front as if all its resources were concentrated in the national association, it is perhaps not less dangerous to the dominion of slavery. These separate institutions, powerfully pivoted each other to "love and good works," and the forgers of chains have little peace to hope for, while this rivalry continues.

The publication of the Society during the year have been as follows:

Emancipator,	213,120
Human Rights,	148,800
Circulars and Prints,	38,460
Bound Volumes,	19,958
Tracts,	93,875
Pamphlets,	210,639
Total	724,862

The committee have felt the importance of revealing to the people of the free States the actual condition of the slaves, as slaveholders have extensively succeeded in persuading them that it is better in fact than in law. The difficulty of the attempt is obvious. The gibes announced by Mr. Preston in the Senate of the United States, stand up to deter observers, and to prove that the disposition to conceal the real character of the system is not less than the facility with which it may be effected. Slaveholding hospitality presents a still more formidable obstacle. Men who in a strange land find themselves lodged, fed and flattered with the most unstinted liberality, are little disposed to inquire at what expense they are entertained. At the well spread tables of the slaveholders, the eyes of witnesses are blinded as well as their mouths stopped. Yet the truth may be found by digging sufficiently deep. The labor of holding a grand inquest on the condition of the slaves has been committed to hands most singularly well qualified for the task, and the result is a work upon the subject which defies incredulity. Out of the mouths of the slaveholders themselves they are convicted of treating in the most brutal manner the millions whom they have made slaves in law. And to their testimony is added that of a multitude of persons who have long resided at the South, with the best opportunities for understanding the working of its "peculiar institutions." The committee respectfully entreat the public to examine this mass of testimony, pledging themselves to set aside any of it which can be proved to be false. If the great mass of it cannot be set aside, slavery must be, on the days of this nation are numbered and finished. If it be true, our country is a wine-press of wrath, and the blood of oppression has risen to the horses' bridle.

It is with gratitude to God that the committee refer to the final triumph of truth and justice over slavery in the British colonies. Divine Providence seems to have conducted British emancipation with a view to furnish the strongest possible refutation of all the theories which conflict with the duty of immediate abolition. It has not only provided immediate liberation to be safe, but preparation to be both needless and impracticable. It has shown that black laborers, so far from becoming a nuisance by being made free, are considered as highly valuable or rather absolutely necessary to the communities in which they reside, thus teaching us to dispense with all concern about their colonization. Finally, it has begun to set an example of the white and black races living together in peace as well as freedom, even where the latter greatly preponderates.

It did the friends of slavery calculate the consequences, when they essayed by brutal violence to drive George Thompson from our shores. But for his agitation from city to city throughout the United Kingdom, the apprentices might still have groined under their old yoke with a new name, with little prospect that the first of August, 1840, would find strength enough left to shout in the jubilee. To his eloquence and untiring zeal, added to the self-denying labors of Joseph Sturge and his associates, the world is indebted for this most blessed of victories.

It is fortunate for immediateism that the British Government perverted itself to abolish the system by a direct act of Parliament. The act which they were obliged to pass, and beyond which, by a small majority, they obstinately refused to do, only required of the planters a faithful fulfillment of the conditions of the apprenticeship. Their refusal to accept such a law, and preference of direct emancipation, shows both that the design of the apprenticeship had been perverted, and that it was practically absurd. Between wages and the whip as motives to labor, there is no intermediate stage.

Many of the West India planters, but especially the hired managers and agents of absentee proprietors, have submitted to the necessity of emancipation with a very ill grace, and have endeavored to make freedom more intolerable than slavery, by refusing adequate wages and extorting exorbitant rent. Sir Lionel Smith, the Governor of Jamaica, took to a public assembly of planters, attorneys and managers in that island, "You are anxious to produce a panic to reduce the value of property; to create dismay in order that you may speculate." It was not denied. Here have been the origin of those evil reports which seem so much to the taste of most of our editors. That, notwithstanding all, abolition has worked well for all the parties concerned—is as clear as the sun at noon in an unclouded sky. Real estate has risen in all the colonies, and sales have been made at great advances upon the prices asked six months before emancipation. Crime has diminished. In Barbados, the punishments for all descriptions of offences for the two and a half months immediately preceding the first of August, 1837, were 3225, for the same period immediately succeeding emancipation, in 1838, they were 667. At a later period, a Barbados newspaper asserted that in the country prisons, among a population of 800,000, but two prisoners were confined for any cause whatever. So great has been the rivalry among the various colonies to procure the services of free laborers that they have almost proceeded from a war of words to one of blows. The most thirly populated colonies have passed laws giving special inducements to immigration, and some of them have even endeavored to obtain free colored laborers from our own country. Public improvement has remarkably advanced in all the important colonies, and Banks, Insurance Companies, Rail Road Companies, institutions quite unknown in those islands under the slave system, have begun to flourish. Even Savings Banks have been established in Jamaica, and are receiving the wages of the freed laborers, a proof that foresight and economy return with reviving manhood. The emancipated population are eager for education and crowd into the schools and chapels of the missionaries. These are facts of a general nature which cannot be denied. On the other hand all the difficulties that have attended the change may be fairly imputed to the avicious desire of the planters to procure labor for less than its value, or to bring the new system into disrepute.

It is too late to talk of the failure of the British experiment. The visions of blood and desolation have all passed away. The working of freedom among the colonial laborers of the West Indies, is now no more a matter of doubt, than it is among the freemen of New York and Pennsylvania. What the malcontent planters may do to restore despotism it is not easy to say, but that the laborers will continue peacefully to work when offered fair wages, one may predict as safely as the rising of to-morrow's sun.

Liberty under law is safe in the West Indies, where the colored so vastly outnumber the whole population, why should it be unsafe in the United States, where the whites in the slave States are two to one? Our republican advocates of slavery have settled this question in advance, for they have always claimed that our slaves were in a better condition than those of the British, both physically and morally. Up to the date of the British Abolition Act, our standing self-justification was a comparison with the West Indies. That our slaveholders may be safely defied to show any reason why freedom will not work as well in the United States as in the West Indies, is evident from the fact that no less an orator than Henry Clay could only meet the arguments by pretending to have "glorious forebodings" of an ultimate failure in the experiment, and by showing a want of analogy between the powers of the two governments. That the problem whether the emancipated slave will peacefully labor for wages has been worked out in favor of freedom, Mr. Clay dared not deny.

If the obstinate adherence of the South to the doctrines and practice of despotism be taken for proof that the glorious facts of the West Indies are making no impression upon southern minds, a great mistake will be committed. It is to be remembered that the minds of the whites as well as the bodies of the blacks are enslaved. No favorable change of public opinion will be perceived till it becomes equivalent to the repressing power, and, indeed, breaks out in a moral insurrection. That the change is proceeding, and not slowly, we have evidence which cannot now be produced without endangering the lives of parties at the South.

The committee are rejoiced to say that the sound anti-slavery sentiments expressed in minor religious bodies of various denominations have been, during the past year, too numerous to be embodied in a report. These expressions have come from those portions of Christ's visible church which are most active in every branch of true Christian charity at home and abroad—those who benefit their next door neighbors as well as their antipodes—and may well be taken as the voice of true Christianity. It is to be deplored, however, that the spirit which lead the chief ecclesiastical organizations are, most of them, still hostile to immediate justice on the soil. They still copy the policy which, in Congress, gags discussion and tramples on the right of petition. Not only are they deaf to the cry of the two and a half millions who have fallen among thieves, but they are resolved on expelling from their pious assemblies for them—as near as may be—in a public, by hurling bolts after the manner of the great spiritual power of Europe. All such ecclesiastical proscription the committee cannot but regard as the seal of Divine approbation upon their labors, when they remember what a system of unparalleled wrongs it is employed to support.

The General Assembly of the Presbyterian Church furnishes a most signal proof that a religious body cannot embrace slavery without embracing death. The very year after this body shuffled aside the claim of humanity on the plea that to attend to it would destroy the peace of the Church, it was rent in sunder and divided into two jealous and hostile sects. This is the same body which, in 1818, declared slavery to be "a gross violation of the most precious rights of human nature, and utterly inconsistent with the law of God," and which testified that "the evils to which the slave is always exposed, often take place in the very worst degree and form; and when all of them do not take place, still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest." Since the separation of the General Assembly, the leading influences of both parts have thought it best to abstain from all action which might displease the upholders of a system which violates the most precious rights of human nature as well as the law of God. On one side we are told that the peace of the church was sacrificed to keep peace with slaveholders, and that the old school party is pure from abolitionism; on the other we see a thoroughgoing defender of slavery translated from Richmond to Philadelphia to take charge of a newspaper, which proposed to make itself the principal organ of the new school party. Are we mistaken in supposing that the great body of Presbyterians cannot much longer be led by men who cast off and condemn its solemnly recognized obligations to the slave?—One Presbytery, that of Chillicothe, Ohio, we understand, has already withdrawn and established itself on a thoroughly anti-slavery basis.

At the same time the southern portions of the church are endeavoring to get rid of the intolerable restraints of humanity and honesty, by declaring their independence. For this purpose a paper has been established in Charleston, and we meet with expressions from many minor bodies, like the following resolution passed by the Presbyterian church of Petersburg, Va.

"Resolved, That as slave holders, we cannot consent longer to remain in connection with any church where there exists a statute conferring the right upon slaves to arraign their masters before the judiciary of the church, and that too, for the act of selling them without their consent first had and obtained."

A similar influence is at work to bring the Methodist E. Church to the support of slavery. The founders of this body, Wesley, Coke and Asbury, were strongly opposed to slavery, and the two latter encountered great personal danger in rebuking it from the pulpit in the slave States. Strong anti-slavery sentiments were incorporated in the earliest standards of the denomination—so strong that it was deemed best to publish an edition of their book of discipline for circulation at the South, from which that part which treats of slavery was left out. The southern Methodist now insist that they shall not be rebuked in their sin. In the contradiction of their old standards, the Baltimore Conference has justified the "PURCHASE or SALE" of slaves "if unattended by circumstances of cruelty, injustice, or inhumanity." The Georgia Conference has declared that slavery is not a "moral evil," the South Carolina Conference that it is sanctioned and "authorized" by the word of God, and yet strange to say that it is a proper subject for church action. At the same time the leading men of the church at the North, while obliged to confess that slavery is a great moral evil, are waging ecclesiastical war against their brethren who proclaim it a sin, for the sake of keeping peace with those who unblushingly declare that it is not a moral evil. These men, when they have had the power as in the New York Conference, have suspended their brethren from the ministry for the crime of attending a Methodist Anti-Slavery Convention, and have condemned the Zion's Watchman in this city, for taking the part of the slaves. In the New England Conference, where they have found themselves in the minority, they have endeavored to entrap their brethren into a relinquishment of their principles under the guise of pacification. It is gratifying, though but a matter of course, to say that these champions of slavery, headed by a bishop who quotes the Golden Rule as good authority for slave holding, have done nothing but advance the cause of abolition.

We might add similar statements in regard to other great denominations. While the leading men at New York are mostly striving to keep the peace of christian fellowship with the perpetrators of robbery and the justifiers of adultery, these fellow christians are beginning to be aroused to their duty, and to take the earliest opportunity to perform it. This committee may be accused of stepping out of its sphere to disturb the peace of the churches; but their real disturbers are their old professions of faith and rules of practice. Would they but abide by these their practice might be "as a river," but while they violate them, and there is a free tongue left to upbraid them, they must expect to be like the troubled sea which cannot rest.

During the present year it has been deemed important that the abolition power already accumulated should be practically applied. The petitions of half a million of freemen, piled away unread in Congress, show the immense number of having men in Congress who will dare to advocate the people's rights. In accordance with this necessity and with the design of the society as expressed in its constitution, our fellow-citizens have been urged to support the cause of human rights at the polls. Great as is the difficulty of preserving a political influence without organizing a distinct party with separate nominations, it has thus far been effected with no inconsiderable degree of success. In the election of such men as Mr. Alvord of Massachusetts, the author of able reports in the legislature of that commonwealth on trial by jury, and the annexation of Texas, Mr. Gates of New York, and Mr. Giddings of Ohio, and the re-election by an increased majority of Mr. Slade of Vermont, we have a sample of what has been done, and an omen of what will be. The case of Mr. Alvord finely illustrates the character of political abolitionism. He had an anti-abolition opponent in his own as well as in the opposite democracy party. Yet his majority over both was 1,737 out of 6,861 votes, and his majority over his political opponent exceeded that of Gov. Everett over Judge Morton by 1,135 votes, showing that that number of votes at least had left their political party for the cause of the slave. We may probably add to this 650 votes to compensate for the Whigs who forsok Mr. Alvord for his Whig opponent, which will give us 1,785, or about one half of the democratic voters of the district, who gave up their political predilections for the sake of humanity. The time is not distant, we believe, when throughout the free States a similar portion of both parties will be ready to take the same course.

What makes political action still more important at this stage of our cause, is the fact that our own rights are assailed, and while we are struggling to obtain liberty for the slave we are in danger of losing our own. The last year, like those which have preceded it, has furnished painful evidence that our opponents are ready to trample on the rights of every man who advocates the cause of the slave. The ruins of that noble Hall, erected to accommodate free thought and free speech, in the city of Philadelphia, testify that abolitionists, if they would either maintain their own rights, or regain those of the slave, have no political power to throw away. That hall was really destroyed not by the lawless rabble, but by the functionaries whom the ballot box had clothed with power for the conservation of the public peace. It needs no testimony but that of the city authorities pleading in self defence, to prove that the elements of the mob were at the first perfectly within their control. That they fostered and encouraged the violators of the peace, by endeavoring to get the abolitionists to desist from the exercise of their undoubted rights, and by promising exemption from military requisition, if they never call out the military here. We need not need such measures. Indeed, I would, fellow-citizens, look upon you as my police, and I trust you will abide by the laws and keep order. I now bid you farewell for the night." Such was the conclusion of the mayor's speech to "about three hundred persons, very young men; chiefly boys and striplings," as we are informed by the Police Committee's Report, as he took leave of them on the steps of the Hall, about sunset of the 17th of May. Those boys and striplings were swift messengers. No sooner had they shouted their worthy mayor than they flew to all points of the compass, and whatever there was in Philadelphia and its suburbs, of crowded malice or drunken rage was unkenelled for the service of the slaveholders and their representatives in the city. The Hall of Freedom was besieged by the mob, and the old school party was pure from abolitionism. The mayor now for the first time made a show of force, and nothing but a show. He suffered his one hundred & sixty police men to be hemmed in and held fast by the mob, at the very door of the Hall while the fire was kindling within. Two officers by some mistake or other, struggled into the building, and behold! the 20 incendiaries there, threw down their torches and fled. But when they saw that only two had entered, as if to see that the work was thoroughly done, they returned and completed their task—and then, without a word, they were neither recognized nor remembered, and were not taken by which any of them were at a subsequent period. If further evidence were wanting to pin the act upon the city authorities, we have it in the Report of the Police Committee, which not only excuses the ne-

gligence of the mayor, but palliates the conduct of the mob, and affirms that the abolitionists received only what was to be expected for promulgating doctrines "repulsive to the moral sense of a large majority of the community." For producing the "union of black and white, walking arm in arm in social intercourse." This grievous charge, it should be remembered, was brought in a county which had given its vote to exalt to the vice presidential chair and in a city which had just hospitably entertained a man who is credibly reported to have married one of his own slaves, and whose children are unquestionably of the mixed race. Would the mayor of Philadelphia have suffered the mob in his hotel. How differently was the moral sense of Philadelphians affected in the two cases.

Here is aggression upon rights less than that which called our fathers to the field of battle—shall it not call us to the polls? Those who believe that God has made the human race of one blood and that he has made them to dwell together on the face of all the earth, have only to follow out their religion in their hospitality, and they shall have the moral sense of their neighbors dashing in their windows, and setting fire to their houses, and the civil authorities looking coolly on—sorry, but not "surprised,"—deprecating, but not acting—ensuring, but not suppressing the lawless disturbance of the power.

The case of the Rev. John B. Mahan, of Ohio, also illustrates the impotence of political action. Here was an innocent man delivered over to the mercy of the laws which change good deeds into crimes, and that on the strength of prejudiced testimony, and who, but for the bearing his fate might have had upon the party whose candidate gave him up might have expiated his offence with his life, or a long imprisonment in the penitentiary. The danger of losing his election soon aroused Governor Vance, and he doubtless used every influence in his power to procure the release of Mr. Mahan. Strong motives must have been addressed to the authorities of Kentucky to procure so energetic an influence in favor of his release, and the political power of the abolitionists of Ohio must have been the sum and substance of the whole. But this power effected but a small part of what needed to be done in procuring the release of Mr. Mahan. He should have been redressed. Torn from the bosom of his family by the most reckless and culpable subservience of the Governor, and subjected to expenses altogether ruinous, he has applied in vain for relief to the government which should have protected him. His case may be that of any other citizen of the free States, and his full redress is the manifest interest of all—a duty which they owe to themselves and to posterity, as well as to the slave.

Another event call still more loudly upon every free citizen to gird himself to the work of rescuing our country from the dominion of slaveholders. It is the passage of what is justly denominated the black law, in Ohio. A deputation from the legislature of a slave state have the insolence to demand of the legislature of a free state, a law making humanity and kindness to the poorest of the poor a penal offence—and it is done! A foul blot patriotism had never cause to deplore. If such a legislature would accomplish its object, that of preventing the escape of fugitives from southern oppression, let it commence a deliberate system of hardening the hearts of the people. Let it offer a bounty for all acts of murder, treachery and cruelty—so much for murdering young birds, so much for tormenting domestic animals, so much for frightening little children, and handsome sums for hooting at and pelting the aged and defenceless in the streets. If Kentucky has a right to require the bowels of compassion to be shut up against her fugitives, she has a right to all the means necessary to such a result.

The fourth time has the right of petition and the freedom of debate been struck down in Congress, and this time in the name of Democracy, and by the traitorous hands of a northern man. The wretched man who, in their secret convulsion shaped the "Abernethy" resolutions and were delighted with the idea of having outwitted their political opponents and secured their ephemeral place and power, were little aware perhaps that they were setting up a grave stone over the great "Republican experiment." The civilized world now regards that experiment as a failure. The potentates of Europe now "breathe freer." They point their few republican subjects to the vote of the American Congress in 1838. See, say they, the demagogues of your model republic making a scaffolding of your sacred principles of liberty for the purpose of assailing to power, and then kicking them from beneath their feet—a republic in which after all, despotism of the worst kind is the governing principle.

But great as is the task before us, we do not despair. The change of opinion which is at last to overturn the mountain of oppression, is going steadily forward. Let every freeman who becomes convinced of the truth of our principles hold his vote sacred to the slave, and the work is sure of accomplishment. Before the power of simple truth and common sense, prejudice and mob law, and iron-rail and cannon will give way. God, and all his glorious attributes, and his whole universe of mind and matter are on our side. Well may we labor in hope that a country so richly blessed hitherto, will at length be brought to the crowning blessings of a sound mind and an honest heart.

GERRET SMITH moved the acceptance of the report, with a few words of congratulation at the success of the cause, and saying—God will bless these efforts, against all spurious religion and politics.

[Rev. Mr. RANKIN, of Ohio, seconded the motion, and said he had been brought up in the idea of slavery, and now lives on the borders of a free State, where he was every hour looking over the land of oppression. All my life, said he, except seventeen years, has been spent in the slave States, and no person has more kindly feelings towards the slaveholding States than myself. There my friends and kindred dwell. I speak the language of kindness, and would do the utmost in my power to persuade them to put away an evil which threatens their destruction. I must say I rejoice in the triumph of the principles of immediate emancipation, because I know, from long observation, it is the only thing that can relieve both master and slave from inevitable ruin. The system of slaveholding is calculated to bring ruin upon the country where it is tolerated; and I speak the language of the South, when they speak candidly. I was a member of an Anti-Slavery Society in Kentucky, twenty years ago, on the same principles as this. The doctrine of immediate emancipation is said to be new; but societies were formed all over the country, twenty years ago, and many members of these societies advocated this same doctrine. The slaveholders confessed that it was a system that would bring ruin upon the country; but, when asked why they did not abolish it, they would say, like Herodias of old, "it will not come now, we shall have peace in our day." Others said they believed, with the assistance of the free States, they could hold them forever. Yet we are told, the free States have nothing to do with the subject. Slaveholders have told me, if separated from the free States, they would be in the hands of the slaves entirely.

We feel the hand of oppression not only upon the slave, but upon ourselves. Where I live, my soul is harrowed up continually with the cruelties committed in sight of my house, where slavery exists in its midst form. There, slavery has sometimes caused our town to go in mourning,

[Here, he related the case of the slave ferryman, who was sold by his master, after having agreed to set him free, and the money had been raised for the purpose, because he had an opportunity of getting \$200 more, so that he was separated from his wife and children. The details of the case have been already published.] While I continue to be a husband and father, I must stand up and protest against this evil.

Laws have lately been passed in Ohio, imposing a fine of \$500, or imprisonment, on any person who shall knowingly assist a slave to escape. There was an aged mother of 45 years, who had been brought up in the Presbyterian church, and who sustained an unblemished Christian character for twenty years, who fell into the hands of heirs, who, it is said, wished to liberate her, but the guardians were determined to sell her, old as she was, into the cruel slavery of the South. She was obliged to fly. Now, suppose this sister in the church had come to me, and I had assisted her to flee from her cruel persecutors, the State would have fined me \$500, or sent me to prison. Yet, I as a minister of Christ, should only have been doing what is enjoined by the gospel I preach. I am forbidden to do an act of charity—I am commanded to do the very thing which the Bible forbids me to do—to deliver the fugitive servant to his master. I should be bound to take this sister into my house, if she comes there; and yet, such is the effrontery of slavery, that they have come over and demanded that we, who assist our brethren, according to the requisitions of God's word, shall suffer bonds and imprisonment. I cannot, therefore, but rejoice in the success of this Society; and it shall have my prayers day and night.—N. Y. Enquirer.

The Rev. J. LUTHER LEE, of Utica, N. Y., offered the following resolution: "Resolved, That the system of American slavery usurps the prerogatives of God, tends to blot the divine image from the soul of man, degrades him from the dignified rank his Maker gave him in the scale of creation, and subverts all the social relations which God and nature have made essential to his earthly enjoyment."

This resolution was sustained by a speech distinguished for clearness, cogency and power. We shall give a sketch of his remarks in our next. The motion was seconded by the Rev. Dr. Wilson, of the Reformed Presbyterian Church, Coldenham, N. Y., with a few remarks, showing the absurdity of condemning slavery in the abstract while justifying it in the concrete; and illustrating the evils of oppression from the facts in Scripture history.

ANDREW HARRIS, a graduate of the University of Vermont, offered the following:

"Resolved, That the Degradation and Crime which exist among the Colored People, are the result of the wrongs under which they labor."

In supporting this motion, Mr. Harris made an eloquent and convincing statement of the disabilities and wrongs, which dishearten and depress the free colored man, his exclusion from the means of improving his mind or his circumstances, and which are the true causes of the degradation of so many.

The motion was seconded by James Cannings Fuller, of Skaneateles, N. Y., who said that he appeared not as a member of the Society of Friends, but as a MAN. He stated some circumstances in the history of the last preceding speaker, whom he had known for a long time by reputation, although personally a stranger.

HENRY B. STANTON, one of the Secretaries of the American Anti-Slavery Society, offered a resolution, as follows: "Resolved, That the political power of the free States is sufficient, if properly exercised, to exterminate slavery in the nation."

LEWIS TAPPAN, one of the Executive Committee of the Am. A. S. Society, exhibited a number of specimens of whips, bowie knives, &c., of northern manufacture, for the use of southern slaveholders, bullies and murderers; and stated a variety of facts respecting the influence of slavery upon ministers and others who have gone to the South.

The Rev. JOEL PARKER, pastor-elect of the Tabernacle church, conceivably alluded to by Mr. T., offered an explanatory statement, in which he said that he had opposed the letting of the house, by his trustees, for this meeting, in the expectation that some insult would be offered to the congregation; and he was sorry to see his fears realized. We believe the audience, generally, considered Mr. Parker's explanation calculated to lower his character in the estimation of the candid.

The Rev. NATHANIEL COLVER, pastor of the Baptist Church in Greenwich, Washington Co., N. Y., presented a resolution: "Resolved, That the sufferings of the American slaves give their cause peculiar claims upon the sympathies of Christians, paramount to the claims of any other class of our brother men."

In sustaining this motion, Mr. Colver urged the claims of the slaves, as paramount to those of other classes, on the ground that their sufferings are peculiar, both in kind and degree, that Christians have contributed, in no small measure sufferings, and become Christians have peculiar facilities to reach their sufferings, which do not exist with respect to other classes of our brother men.

We shall give a full report of the speeches in our next.

The meeting was closed with the Doxology, "From all that dwell below the skies," and the apostolical benediction. A large assembly crowded the spacious Tabernacle, and listened for four hours with silent and unabated interest. Abolition is certainly a long while in "dying away."

LAW OF OHIO.

PASSED AT THE SESSION OF 1838-39.
(No. 19.)
AN ACT

Relating to Fugitives from Labor or Service from other States.

Whereas, the second section of the fourth article of the Constitution of the U. S. declares that "no person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." And whereas, the laws now in force within the State of Ohio are wholly inadequate to the protection pledged by this provision of the constitution to the southern States of this Union. And whereas, it is the duty of those who reap the largest measure of benefits conferred by the constitution to recognize to their full extent the obligations which that instrument imposes. And whereas, it is the deliberate conviction of this General Assembly that the constitution can only be sustained as it was framed by a spirit of just compromise—therefore,

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, That when any person held to labor or service in any of the United States under the laws thereof shall escape into this State, the person to whom such labor or service is due, his or her agent or attorney is hereby authorized to apply to any judge of any court of record in this State, or to any justice of the peace, or to the mayor of any city or town corporate, who on such application supported by the oath or affirmation of such claimant his or her agent or attorney, that said fugitive has escaped from his or her service, or from the service of the person for whom he is agent or attorney, and which oath or affirmation shall be reduced to writing, and shall specify the name and place of residence of the person to whom such labor or service is due, and also the name and supposed age of such fugitive, with a pertinent description of his or her person, shall issue his warrant

under his hand and seal, and directed to the sheriff or constable of any county in this State, authorizing and directing said sheriff or constable to seize and arrest the said fugitive who shall be named in the said warrant; and in case the said fugitive shall be arrested in the county in which said warrant was issued, to bring him or her before some judge of a court of record of this State residing within such county, or in case the said fugitive shall be arrested in any other county than the county in which the warrant was issued, of a court of record in this State, residing in the county in which such arrest is made: Provided, however, That no such warrant shall be returned before any officer residing out of the county in which the same may have been issued, unless the official character of the judge or justice issuing the same shall be duly authenticated by the seal and certificate of the clerk of the supreme court or court of common pleas; and if issued by a mayor of any city or town corporate, the official character of said mayor shall be duly authenticated by the seal to said city or town corporate which said seal shall be in the form and to the effect following, that is to say: The State of Ohio, county ss.

To any sheriff or constable of the State of Ohio—greeting:

This is to authorize and require you to seize and arrest the body of _____ sworn or affirmed to be the slave or servant (as the case may be) of _____ [of] the State of _____ and in case such arrest be made in this county, to bring such person so arrested forthwith before some judge of a court of record of this State residing within this county; or in case such arrest be made in any other county in this State, then to take said person so arrested before some judge of a court of record of this State, residing within the county in which such arrest may be made to be dealt with as the law directs.

To which warrant shall be annexed a copy of the oath or affirmation herein before specified: Provided, That no such arrest shall be made by any sheriff or constable of this State without the limits of his own proper county: by virtue of which warrant, the said fugitive named therein shall be arrested by the officer to whom it is directed, in any county of this State.

Sec. 2. That said person so charged as a fugitive, when so arrested shall be brought before the officer as directed in the first section of this act, and the said claimant, his or her agent or attorney, having first given security for the costs, and having proved to the satisfaction of such officer, that the person so seized and arrested, under the laws of the State from which he or she fled, owe service or labor to the person claiming him or her, it shall be the duty of such judge to give a certificate thereof, to such claimant, his or her agent or attorney, which shall be sufficient authority for the removal of such fugitive under the provisions of this act, unless the official character of the officer giving the same, be duly authenticated according to the provisions of this act, in relation to the issuing of warrants.

Sec. 3. If any person or persons shall, knowingly prevent such sheriff, or constable from arresting such fugitive from labor or service as aforesaid, or shall knowingly and wilfully obstruct or hinder such sheriff or constable in making such arrest; or shall knowingly and wilfully hinder or obstruct any claimant, his or her agent or attorney, having the certificate provided for in the second section of this act, in the removal of such fugitive to the State from which he or she fled, or shall rescue or aid and abet in the rescue of such fugitive from such sheriff, constable, claimant, agent or attorney; or if two or more persons shall assemble together with intent to obstruct, hinder or interrupt such sheriff or constable in arresting such fugitive, or with intent to obstruct, hinder or interrupt such claimant, agent or attorney having the certificate aforesaid, in the removal of such fugitive to the State from which he or she fled, and shall make any movement or preparation therefore, every person so offending shall, upon conviction thereof, by indictment, be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county, not exceeding sixty days at the discretion of the court; and shall, moreover, be liable in an action at the suit of the person claiming such labor or service.

Sec. 4. That when said fugitive shall be brought before the judge agreeably to the provisions of this act, on the return of the warrant, if the claimant, his or her agent or attorney, shall not be prepared for trial, and shall make oath or affirmation that he or she does verily believe that the person so arrested is a fugitive from labor or service in another State, and that if allowed time he or she will be able to produce satisfactory evidence that the person so arrested does owe such labor or service, it shall be the duty of such judge to postpone the trial to such time as he may deem reasonable, not exceeding sixty days; and in case of such postponement, it shall and may be lawful for such judge, unless the person so arrested shall enter into bond, with one or more sufficient securities to be approved of by such judge, in the penal sum of one thousand dollars to the person claiming the person so arrested as aforesaid, conditioned for his or her appearance on the day to which the trial shall be postponed, and that he or she will then and there abide the decision of the judge who shall try the case, to commit the party arrested to the jail of the county where the trial is pending there to be detained at the expense of the claimant, his agent or attorney, until the day set for trial by said judge; and in case the party arrested shall be committed to the jail of the county, the claimant, his or her agent or attorney shall pay down to said judge, for the use of the person entitled thereto, the amount of the jail fees and the sheriff's fees for keeping and providing for such person during the period that he or she shall be imprisoned as aforesaid; and the said judge shall in like manner give time not exceeding sixty days for the production of evidence on behalf of the party arrested, if he or she shall file an affidavit, that he or she does not owe labor or service to the claimant, and that affirmatively believes that he or she will be able to produce evidence to that effect: Provided, That the person so arrested shall give bond and security as aforesaid, in the penalty of one thousand dollars, and conditioned for his or her personal appearance on the day and place of trial, and that he or she will abide the decision of the judge who shall try the case; and on failure to give such bond and security, the party arrested shall be committed to the jail of the county, there to be detained until the time fixed for trial as aforesaid; and on the day appointed for the trial of such fugitive, if committed to jail, shall be brought before said judge, or in case of his absence, sickness, or inability to attend, before some other judge of a court of record of this State residing within such county, by the written order of such judge directed to the sheriff or jailor of the proper county, for final hearing and adjudication; and in case there shall be a lack of the condition of either of said bonds the claimant shall have a right of action said bonds in any other manner; and on said trial either party shall be entitled to be heard by counsel, and shall have compulsory process to compel the attendance of witnesses.

Sec. 5. It shall be the duty of the said judge, at the time to which the case is postponed as aforesaid, to proceed to hear the parties, and if it shall be proven to his satisfaction that the party arrested does owe labor or service to the claimant, he shall give such claimant, his or her agent or attorney, a certificate of that fact which shall be a sufficient authority for the removal of such fugitive unless the

